

# BAPTIST RECORD.

**BAPTIST RECORD.**  
Subscription price, \$2.00  
per annum in advance. A  
fine advertising medium.

INTEGRITY AND FIDELITY

TO THE CAUSE OF CHRIST

MERIDIAN, MISSISSIPPI,

THURSDAY JANUARY 14, 1892.

NUMBER 4

VOLUME 15

## SOUTHERN BAPTIST RECORD.

J. A. HACKETT,  
J. W. GARDNER,  
J. B. GUNN,  
J. M. LONG.

Published every Thursday by the Southern  
Baptist Record Company.

Subscription Price, \$2.00 per annum.

Money should be sent by express, check on  
Meridian, New Orleans or New York; Postal  
Order to Southern Baptist Record.

Published for the purpose of circulating  
the word of God, and for the purpose of  
uniting the churches of the South.

The paper will be continued to subscribers  
until it is ordered discontinued, at which time  
all dues should be paid.

## EDITORIAL.

### NOTES AND COMMENTS.

The postoffice address of Bro. H. W. Lantrip is now Poplar Springs, Miss., instead of Wallerville, as heretofore.

Obituary notices of 100 words free. All in excess of that number will be charged for at the rate of two cents per word.

The correspondents of Rev. T. M. Ellerbe will address him hereafter at No. 27 Mulberry avenue, Natchez, Miss., instead of Hamburg, Miss.

Bro. S. W. Sibley goes from Hazlehurst to Summit, and will devote his whole time to that church. Good May the divine blessing be upon our brother and his people.

It requires courage in a preacher sometimes to tell people of their faults, and no less courage in the people to admit and mend them. But it is healthy for both of them to do it.

Bro. W. J. Weatherly will hereafter receive his mail at Clinton, Miss., instead of Hamburg. His correspondents are invited to make a note of this, as he would not like to be deprived of the pleasure of exchanging letters with them.

Rev. J. D. Jameson has changed his residence from Brandon, Miss., to Crystal Springs. His work for this year is with County Line, Gallman and New Zion churches, all near his home and a most excellent field of labor. May his work be greatly prospered of the Lord.

We regret to hear of the death of Rev. Cornelius Tyree, of Salem, Va. He was one of the most useful and beloved ministers of that State. He had long been on the walls of Zion as one of God's watchmen, and so far as we know his trumpet had never given an uncertain sound. The Lord dealt gently with his bereaved household.

We learn that Bro. I. H. Anding is happily established at Crystal Springs. We judge that to be a fine conjunction of church and pastor. May the Lord's blessing be upon them for good. Bro. A.'s correspondents will know by this to address him there and no longer at Gallman.

We are at a loss to know what to do about it. Many of our brethren urge us to send them statements showing when their time is out and how much they owe; and now that we are doing it, some of them get mad and quit. But we are glad to say that only one sister, so far, has "blown us up." But, thanks to her better nature, she did it very mildly.

Hurried results are worse than none. We must force nothing, but be partakers of the divine patience. If there is one thing evident in the world's history, it is that God hasteth not. All haste implies weakness. This is as cheap as matter. George MacDonald. Haste is like the wind from the desert; about all it does is to blow sand in people's eyes, and rush, fussy people do very little better.

The tyranny of despotic governments is probably no worse than the tyranny of despotic capital. Until people learn how to use their money as well as their power to govern, less for self and more for the masses, there will probably be a growing hostility to both species of tyranny until a catastrophe will be precipitated. May God in His mercy show the people a "more excellent way."

Bro. R. G. Barrett, of Couparie, in a business letter, adds: "I see the valedictory of Bro. J. B. Gambrell as editor of THE BAPTIST RECORD, which was a great surprise to us in this part of the State. He leaves THE RECORD in the hands of Bro. J. A. Hackett, and I can say to him that he will receive the hearty co-operation of the denomination in this part of the State." God bless him. Many thanks, brother, for your encouraging words. With such co-operation we shall hope to make THE RECORD go on towards perfection.

From a private note from McComb City we learn of the prosperity of that church under the pastoral care of Bro. J. C. Gadd. One hundred and forty members were received during the last two years, and they have secured a lot and will soon build a pastors home. Bro. T. J. Waite is now with the pastor and church in a meeting. May the Lord give them a great blessing.

A thoughtful Methodist bishop, contemplating the status and outlook of the present Methodism, says: "Our church does not need more horses; it needs more horse." May not this be a hint to others as well, on the line of superficial, if not a dangerous multiplication of organized machinery? What we need more than all is more spiritual life and moral force.

We acknowledge with pleasure a copy of a little book by Rev. E. L. Wesson, Baptist pastor at Water Valley, on "The Lord's Supper." Those who have read Bro. Wesson's articles in THE BAPTIST RECORD, know he is always clear, strong and pointed. They will find him equally so in his treatment of this subject. It will greatly help you to read the book. Write to him for a copy. Price 5 cents per single copy, or 75 cents per 100.

There is common talk going about in the papers to the effect that a disproportionately large number of the converts of most modern revivals are small children, and we have no doubt there is more truth than fiction in it. But we are bound to believe that the reason is to be found not in the gospel, but in the nifty jargon in which it is preached. We believe most steadfastly that the gospel is the power of God unto salvation.

After all that has been said and demonstrated by "truth-telling figures," about the Southern States in the next decade becoming the greatest seat of wealth, of population and of power on the continent, it sounds a little frothy, not to say mealy, to hear the Southern people spoken of as "provincial," or even "sectional." The truth is, if half has been told, "we are the people," and provincialism and sectionalism are beyond our borders.

It is doubtless a good thing to reform dissolute and degraded men and women; and, indeed, all other people who are given in any degree to immorality; but to build up a community or a church of such material as is erecting a house out of unburnt brick, after a while it will crumble and fall. The thing to do is to get people converted—made of God's creatures in Christ Jesus. Then, as "hard," even "burnt brick," you may build them in, and your house will stand forever.

There is no question that the power of the British empire at present, with its population in all dependent lands of 367,000,000 of people, is very great; but what will it be when the present processes of development have been applied to it and it has been consolidated by education, homogeneous laws and customs, and all modern appliances of communication and transportation? What a people!

Wonder if some of the great and high bishops don't sometimes feel all tired out and broken up by the servants of the people? It would be almost a comical sight nowadays to see one of those flattered and feathered hermits get down before one of his tried and worn-out circuit goers and wash his feet. But just that is what the Master said: "Whoever will be chief among you, let him be your servant."

The best way to have a church of great power and usefulness is for each member to be faithful in all of his or her obligations and duties. Armies are made up of men, and successful armies are made up of men who are "good soldiers," men who stand every man in his place, and faithfully performs his duty. With such members in our churches we would have churches that would do to count and rely on.

"The best way to reform a bad boy is to begin with his grandmother." We advise you not to take it to heart because you could not begin back there, but to undertake the job now. You may have to put a little of the heroics in it, such as is required for a mule or a Mustang, but you will all work out right if you do the best you can. If you happen to have a little girl about you, just remember that she the prospective great-grandmother of some other boy, and do the best you can with her for future generations.

Bro. J. C. Farrar in sending his renewal to the paper says he would put THE RECORD in many other families if he were able. Our brother has our best thanks for his good work and good wishes.

## SALUTATORY.

In accepting the position which has been tendered me as one of the editors of THE RECORD, it may be proper for me to say a word. I had doubts as to its being best for me to do so in view of the fact that I have just entered my third year as a resident of Mississippi; but this objection was decided as invalid by one who ought to know, and so I have yielded to his judgment. My own church gave me such a welcome as to make me feel at home as soon as I came. And as I have extended my acquaintance in the State, I have met with such cordial receptions as to compel me to feel that I was not a stranger in a strange land. The Baptists of Mississippi are so warm-hearted and genial that there is danger of one's forgetting that he was born elsewhere. Years ago, kindred, by my own name, made this State their home, and this has done much to increase my home feeling.

I accept this sacred trust, then, assuring my brethren that I am in full sympathy with all our State work. I am at one with the editor in chief as to doctrine, and with him believe, with all my soul, that the Bible is the word of God, and that it is in no respects antiquated. Its declarations are for me the end of controversy, whether they were made by our Lord himself or by prophet or apostle.

I love this work, and have for years written for the press. I shall now give all of my energy, not inconsistent with my work as pastor, to THE RECORD. I promise no metaphysical—whatever that may mean—editorials, nor am I to darken counsel by wading out into deep, wordy theological discussions; but, with God's help, I propose writing upon practical subjects which touch every-day life, and hope to express my ideas in language as simple as it is possible for me to command. I have always regarded simplicity in style and manner as a rare attainment and one which accords fully with the life and words of Him who "spoke as never man spoke." That I have not attained unto this, I am fully aware; but I am still reaching after it. And now may the blessings of God rest upon all the Baptist hosts in Mississippi and everywhere, and may they never turn from the simplicity of the gospel of our Lord and Savior Jesus Christ.

The sainted Dr. Furman, of South Carolina, was wont to say, "Baptists are the Lord's simpletons." May the Lord keep them so, and let them never become "wise above what is written." Is it too much for the editors of THE RECORD to ask for the constant prayers of the churches for guidance in their work of promoting the interests of Zion?

G. W. GARDNER.

Oxford, Miss.

## A GOOD REPORT.

Brother J. R. Barrett, of Elletts, on the last day of December, 1891, wound up a very happy and successful year's work; the first in his ministry. While rejoicing that the Lord graciously helped him to do so well, he realized now that he might have done much more.

His work sums up as follows: Visited to families, 325; Miles traveled, 2,900; Sabbath Schools attended, 17; Sabbath Schools organized, 17; Sermons preached, 195; Lord's Supper administered, 3; Baptized, 7; Participated in other services, 84; Conversions witnessed, 156. (More than 100 of which joined Baptist churches.) Aided in ordaining ministers, 1; (Brother J. A. Little.) Addresses on different subjects delivered, 9; Bibles and Testaments sold, 28; Hymn-books, 17; Religious papers distributed, 100; Pages of tracts, 1,100. He has preached at 51 different places during the year.

Our brother has agreed to give the present year also to mission work in the Tishomingo Association. His home will be as heretofore at Elletts, to whose good people he acknowledges himself to be under lasting obligations for their many kindnesses.

Brother Barrett is a good friend of THE RECORD and never loses an opportunity to serve it a good turn. May the Lord's hand be with our brother always to do him good.

One or two of the Louisiana Lottery papers are making much ado over the fact that a religious paper that denounces the Lottery, advertised a fraudulent enterprise. Well, there are two things to be said about that sort of business: 1. The religious paper didn't know it was a fraud, or it wouldn't have advertised it. And 2. A thousand such swindling frauds would not equal the one great swindle of the Louisiana Lottery.

Bro. E. W. Spence changes his residence from Brooksville to Macon but will continue to serve the churches at those places as heretofore. His correspondents will know by this how to address him. He is expecting Bro. M. T. Martin to assist him in a meeting at Macon soon. May the Lord make it a great success.

## BRETHREN, HEAR US!

There are several things that should combine to increase your interest in THE BAPTIST RECORD and its work.

1. It is the organ of Mississippi Baptists and is set for the propagation and defense of our doctrines and practice, as well as for the advocacy of all of our denominational enterprises, to-wit: Missions—State, Home and Foreign. Education—Ministerial and general. Sunday Schools, Mississippi College and Women's Work.

2. It requires money as well as other things to enable the paper to meet the requirements of its great mission, and at present its funds are exceedingly low. Through the whole summer and fall they have been sadly insufficient to meet current expenses.

3. This is the season when there is always money in the country and hard as the times may be, there is some money among the people now, and our people can, with a little effort and not much self-denial pay what is due for the paper and renew for another year.

4. All who are behind with the paper know the fact and, what is more, they know that it is an honest debt, one for which they have had a full benefit, and one also that has cost those who get up the paper a great deal of anxious thought, perplexing difficulties and hard work.

5. Now brethren, be patient with us while we tell you what we think. We think, and think it very earnestly, that you should take these things very much to heart. That you should put them all together and look at their square. Here they are:

1. The paper is yours—for your good and for your work.

2. It needs money to enable it to do that work.

3. The money is in the country, not a little of which is in your hands.

4. You owe it without doubt and can pay it. We have earned it and you have had the benefit of our work.

Now, brethren, what are you going to do about it? Well, we are going to make a guess: You are going to do just as honest Christians ought to do.

You are going to hustle out to the postoffice or bank and send us the money; that's our guess. What do the rest of you say?

Now we are sending out statements into some quarters thick and fast, telling our brethren how much they owe, and asking them to pay up and renew for another year. If one of these comes to you and it is not just right, don't get mad and quit, but write us just what you think, and give us a chance to fix it right.

In going over whole long pages of names and figures it is almost impossible to prevent an occasional mistake. Just bear this in mind, brethren, we mean to do right and we will if you will allow us. But don't wait for statements or agents, but send on what you have, and may the Lord bless you in it.

Yours in love,

J. A. HACKETT.

The Inventive Age, published at Washington, D. C., celebrates its thirty anniversary by moving into its new quarters recently built for the special use of that paper. This journal is now recognized as the faithful friend and guide of the American inventor, and one of the valuable advertising mediums for patented inventions and manufactured novelties published in the world. It circulates in every State and Territory in the Union; it may be found in many of the homes in Canada, Mexico and the Central and South American States; it can be seen in many of the U. S. Consulates scattered throughout the world, and a large number of the great public libraries of the United States keep it on file. Send to The Inventive Age, Washington, D. C., five cents in stamps and you will receive a sample copy and the "March of Invention," containing over 60 illustrations of epoch-making inventions.

The Ram's Horn says: "If you want to make a preacher of your boy, don't lock him up in a room to learn scripture verses when a circus is in town." About the only value the saying has is to show that the man with the Ram's Horn thinks preachers are hard or men-made. When God calls and makes a preacher, it matters little where or how or by whom he had been taught, he will be apt to preach the truth, and that won't be much in favor of the circus.

The Board of Trustees of Mississippi College will meet in the City Hall at Jackson, Miss., on Monday, January 18, 1892, at 8 p. m. By order of President Whitfield, Sec'y.

## CHRONICLES.

L. A. D.

Being prevented from attending church services to-night, Sunday, the third of January, by serious illness in the family, the Chronicle concluded to dot down a few things. He has had an eventful day, some respects. A hasty drive took him to Forty-first Avenue; but being late he failed to be "present" at the opening of the Sunday School. He did better than some others, did not go at all. The morning school. Among the first persons met in the Sunday School room was Dr. Cleon L. Williams and his wife, whom many of us were glad to meet. Mrs. W. was a Miss Bickel of Nashville, Tenn., and is an able lady.

Pastor Lee was absent; being at St. Louis, with his good wife, on a visit to his father's family. The young illness of his mother detained him. Elder S. O. Y. Ray failed to receive his telegram to supply his place; so there was no preaching at Forty-first Avenue in the morning. Company with Deacon T. L. Hurlbut, the Chronicle drove over to Highland's, and found no morning services there, it being Pastor Lee's time at South Side. Fifth Avenue was the next point visited—a distance of nearly ten miles. Pastor David had a good congregation, including three other ministers—the brothers Ray and Blythe Gressett. Though too late for the sermon, it was not too late to hear a talk on the Church covenant, at partake of the Lord's Supper with the brethren.

The Chronicle was forcibly reminded of the old days of Calvary, many of those with whom he had met in past years and numbers of our Sunday School scholars were there, and gave him hearty greetings. The house of worship is comfortable and well arranged, and the church is a good working body, with a faithful pastor. May the Lord abundantly bless their labors. Bro. C. S. Ray, who has done some hard work at South Side, was there to see farwell, being on the eve of returning to Alabama; his brother, S. O. Y., kindly agreed to preach at Forty-first Avenue at 7:15 p. m.

Circumstances prevented the Chronicle from going out at night, which he regretted; but he learned later that Bro. Ray preached an admirable sermon to a fair congregation. These lines are written just a week after; when unfavorable weather and sickness in his family again kept the writer at home. He was on this morning, however, and helped Superintendent Roberts in the Sunday School, when there were nearly sixty attendants. Pastor Lee preached on the observance of the Sabbath; deploring the drifting tendency of the times from true lines, and the open violation of its sanctity by corporations. It is high time for the watchmen on the walls of Zion to raise their voices in the cry of danger.

One of the most attentive, sympathizing and laborious pastors in the State is Rev. Dr. Bozeman, of the First church. Though having a large membership to look after, he visits families of new comers and members of others not of his own fold. And these labors are appreciated, and largely help to keep up our denominational status. Often he has been virtually alone; now he has the co-operation of the three other regular pastors and other resident ministers so far as practicable.

This week the Baptist Union is to meet at the First church; too late to get notice in this paper. Sunday afternoon next, the Baptist Sunday School Union is to hold its bi-monthly meeting at Forty-first Avenue. A full attendance of all our Sunday School friends is hoped for; those connected with Schools everywhere in reach being cordially invited. Among the subjects to be briefly discussed, after the reading of reports, will be: 1. How to impress teachers with a true sense of their obligations, and the consequences of neglect. 2. How to keep young people in their teens under proper religious instruction. 3. How to fasten the truths as presented in the lessons upon the minds and hearts of the scholars to bring them early to the Savior.

Bishop T. W. White, a student of Mississippi College, preached two sermons in the Baptist church, of Coffeeville, on the fourth Sunday in December at 11 a. m. and 7 p. m. that were very much appreciated by the church and congregation. They were well spaced with Baptist doctrines. This young bishop is fast coming to the front. He is humble and natural in the pulpit. May he ever be thus.

J. R. FARRIS.

## REV. G. W. GARDNER.

It will be seen from the names at the masthead of this paper that Bro. G. W. Gardner, of Oxford, Miss., becomes an associate editor. We make this announcement hopefully and cheerfully for several reasons. 1. He is in the Northern part of the State and can better represent the interests of our brethren, and cause there than could any man located elsewhere. Then, on the same account, he can the better look after the well-being of the paper in that section in many of the fifth Sunday and other district meetings, and thus help largely to promote the growing unification of the Baptists of our State.

2. He is already a newspaper man with large experience, having been associated quite efficiently with a very successful newspaper enterprise, the Baptist Courier, before he came to Mississippi. On this account it will be in his power to render most efficient aid in every department of the paper. And, 3. He is a fine writer, an excellent preacher, and a first-class man every way. Those who are familiar with our Southern Baptist journals know that the columns of a number of them have been greatly enriched by the striking and valuable productions of his pen. His articles are always characterized by clearness, brevity, point and good sense, and are not a little helpful because always on the side of practical experience and work. We take pleasure in introducing him as our associate, assuring the readers of THE RECORD that there is great good to come out of his connection with the paper. Ser his salutatory in this issue, and mark how it peals out the right ring. Bro. Gardner will remain with his church at Oxford, and will give only such of his time to editorial work as may not be in demand by his important pastorate, but being a many-sided man, with varied talent, he will be able to meet the demands of both without conflict or hindrance. Brethren, we need your help. We beg of you to pray for us.

Bro. Gardner will remain with his church at Oxford, and will give only such of his time to editorial work as may not be in demand by his important pastorate, but being a many-sided man, with varied talent, he will be able to meet the demands of both without conflict or hindrance. Brethren, we need your help. We beg of you to pray for us.

## CENTENNIAL MISSIONARY MEETING.

In the First Baptist Church, Meridian, Miss., Jan. 20-21, 1892. J. A. Hackett, presiding.

## SATURDAY MORNING.

9:30-10:00—Opening exercises, and

9:30-10:00—Devotional exercises.

10:00-10:40—Prayer for our Country.

10:40-10:45—Home Missions and our Great Cities—J. B. Gambrell.

10:45-11:00—Home Missions and the North America—A. J. Miller.

11:00-11:30—Prayer that Mississippi Baptists may receive the Holy Spirit in Home Mission Work.

11:30-12:30—Magnitude and Importance of Home Missions—Open discussion—J. W. Lee, M. T. Nodding, J. B. Gambrell, J. T. Christian, W. T. Lowrey, J. L. Johnson, T. G. Sellers, G. H. Carter and others in 5 to 7 minute speeches.

12:30-1:00—Prayer and song.

1:00-1:15—The Providence of God in Missions, I. H. Anding.

1:15-1:30—Centennial of Missions, by Centennial Committee.

1:30-1:45—Prayer and song.

1:45-2:00—That \$12,000 from Mississippi Baptists for Foreign Missions this Year, J. T. Christian.

2:00-2:30—Home Missions and the Negro Problem, W. T. Lowrey.

2:30-3:00—Prayer for the evangelization of Cuba.

3:00-3:30—Home Missions and our English Speaking Population, J. L. Johnson.

3:30-3:45—Home Missions and our Foreign Population, J. T. Christian.

3:45-4:10—Home Missions and the Cubans, J. W. Lee.

4:10-4:30—Prayer and song.

4:30-5:00—Personal Responsibility in Mission Work, in Praying, Giving and Going, J. B. Gambrell and others.

5:00-5:30—The Holy Spirit and Missions, O. D. Bowen.

5:30-6:00—Foreign Mission Fields of the Southern Baptist Convention, Africa, Brazil, China, Italy, Japan and Mexico; W. J. David and others. Benediction.

6:00-6:30—Prayer and song.

6:30-7:00—Prayer and song.

7:00-7:30—Prayer and song.

7:30-8:00—Prayer and song.

8:00-8:30—Prayer and song.

8:30-9:00—Prayer and song.

9:00-9:30—Prayer and song.

9:30-10:00—Prayer and song.

10:00-10:30—Prayer and song.

10:30-11:00—Prayer and song.

11:00-11:30—Prayer and song.

11:30-12:00—Prayer and song.

12:00-12:30—Prayer and song.

12:30-1:00—Prayer and song.

1:00-1:30—Prayer and song.

1:30-2:00—Prayer and song.

2:00-2:30—Prayer and song.

2:30-3:00—Prayer and song.

3:00-3:30—Prayer and song.

3:30-4:00—Prayer and song.

4:00-4:30—Prayer and song.

4:30-5:00—Prayer and song.

5:00-5:30—Prayer and song.

5:30-6:00—Prayer and song.

6:00-6:30—Prayer and song.

6:30-7:00—Prayer and song.

7:00-7:30—Prayer and song.

7:30-8:00—Prayer and song.

8:00-8:30—Prayer and song.

8:30-9:00—Prayer and song.

9:00-9:30—Prayer and song.

9:30-10:00—Prayer and song.

10:00-10:30—Prayer and song.

10:30-11:00—Prayer and song.

11:00-11:30—Prayer and song.

11:30-12:00—Prayer and song.

12:00-12:30—Prayer and song.

12:30-1:00—Prayer and song.

1:00-1:30—Prayer and song.

1:30-2:00—Prayer and song.

2:00-2:30—Prayer and song.

2:30-3:00—Prayer and song.

3:00-3:30—Prayer and song.



## SOME THINGS TAKEN

### THE TRANSFIGURATION.

O Master, it is good to be  
High on the mountain here with thee;  
Where stand revealed to mortal gaze  
Those glorious saints of other days,  
Who once received on Horeb's light  
The eternal laws of truth and right;  
Or caught the still small whisper, higher  
Than storm, than earthquake, or than fire.

O Master, it is good to be  
With thee and with thy faithful three;  
Here, where the apostle's heart of rock  
Is nerve against temptation's shock;  
Here where the son of thunder leans  
The thought that breathes and word that  
burns;

Here where on eagle's wings we move  
With him whose last, last word is love.

O Master, it is good to be  
Entranced, enrapt, alone with thee;  
And watch thy glowing radiant glow  
Whiter than Heron's whitest snow;  
The human luminance that shines  
Irradiant with a light divine;  
Till we, too, change from grace to grace,  
Facing on that transfigured face.

O Master, it is good to be  
Here on the holy mount with thee;  
When darkling in the depths of night,  
We bow dazzled with excess of light,  
We bow before the heavenly Voice  
That bids bewildered souls rejoice  
Though love was cold and faith be dim—  
"This is my Son, O hear ye him."

—SELECTED  
TOLLING MISSOURI.

Wright, Augusta.

Addressed, especially, once wrote to a  
quintessence of all that he had the gout, asthma  
and other ailments, but was  
otherwise very well. Amid all the  
ills of life it is our duty to look for  
the "otherwise." We can find  
something for which to be thankful.

An old man once said that it took  
him forty years to learn three  
simple things. The first was that he  
couldn't do anything to save himself;  
the second was, that God didn't  
expect him; and the third was that  
Christ had done it all, and all  
he had to do was to accept of the  
accomplished fact.

Christ asks that our love should  
resemble His, if it cannot equal it.  
A pearl of dew cannot hold the sun,  
but it may hold a spark of its light.  
A child by the sea trying to catch  
the waves, cannot hold the ocean in  
a tiny shell, but it can hold a drop of  
the ocean water.

God takes a thousand times more  
pains with us than the artist with  
his picture, by many touches of sor-  
row and by many colors of circum-  
stances, to bring man into the form  
which is the highest and noblest in  
His sight. If only we receive His  
gifts and myrrh in the right spirit.—  
John Toulser.

There is no greater mistake than  
to suppose that Christians can im-  
prove their souls by agreeing with  
the world. It is not being able to beat  
the world in its own way; but it is  
to stand apart from and above it,  
and to produce the impression of a  
holy and separate life—this can give  
us a true Christian power.—Ex.

Men need to keep in mind the  
warning of Moses to the tribes who  
abode beyond the Jordan: "Be sure  
your sin will find you out." The  
devil is continually telling them  
that in some way or other they shall  
be able to escape the penalty of their  
sins. But God cannot be mocked;  
sooner or later, all sins will receive  
their punishment.—State Mission  
Quarterly.

They that love Christ, love to  
think of him, love to hear of him,  
and love to read of him. They love  
to speak of him, for him, to him.  
They love his presence, his yoke, his  
name. His will is their law, his dis-  
honor is their affliction, his cause is  
their care, his people are their com-  
panions, his day is their delight, his  
word is their guide, his glory is their  
end. They had rather, ten thousand  
times, suffer for Christ than that he  
should suffer by them.—Mason.

Hanging above the pulpit in St.  
Paul's Cathedral is a great sounding  
board, the object of which is to swell  
the volume of the preacher's voice  
and carry it to the remotest part of  
the building. It is suspended from  
the roof. Each one of us need a  
sounding board, and the very best we  
can have is a good character. That  
man's words go farthest and whose  
character accords with them.—Ex.

A young colored preacher from  
the South, who spent several ses-  
sions in Shaw University, and stud-  
ied theology under Rev. Dr. T. E.  
Skinner, is now attending the Theo-  
logical Seminary in Colgate Univer-  
sity, Hamilton, N. Y. In a most  
complimentary letter to Dr. Skinner,  
he says: "My experience  
North is driving me more and more  
to the conclusion that the South is  
destined to be, the purest,  
sweetest and most glorious section  
of the world. And in spite of all  
the slavery and hardships of the  
past, and the fading prejudices of  
the present, God was wise in placing  
the majority of the colored people in  
the South. We expect to still labor  
for the South until it becomes the  
envied spot of the whole earth."—  
Biblical Recorder.

## AN APPROPRIATE SERMON FOR A NEW YEAR.

It was my good fortune to listen  
to an appropriate sermon in the city  
of Jackson on the first Sunday of the  
New Year, from Heb. 12:1, the sub-  
ject being "The Christian Race;" at  
the close of which the audience were  
treated to the inspiring song,  
"Sweet Dye and Bye," sung by three  
of the blind boys from the Blind  
Institute; one a young boy of twelve  
years, with a melodious voice,  
moved many to tears in the atten-  
tive audience as he uttered, in a  
clear and distinct voice, that Heav-  
en-born song, which was impressive  
to the close, a sermon of great force  
and beauty, which is herein imper-  
fectly reported.

In the Christian race there is  
many hindrances and helps. The  
apostle draws his helps in this scrip-  
ture from the Grecian race-course.  
There was a great crowd surround-  
ing the race-course. The judge is  
there; the racer is there. He strips  
himself for the race of every obsta-  
cle that will impede his progress.  
He keeps his eyes on the goal. He  
runs the race with patience, inspired  
by the great crowd of spectators.  
In the Christian race there are hin-  
drances; the besetting sins and  
weights. "We are to lay these aside."  
The racer will lay aside weights.  
The easily besetting sin must be laid  
aside. The apostle did not mean  
one besetting sin. He referred to  
all besetting sins. He says, "The  
easily besetting sin." This means  
the sins which lurk near, ready to  
leap on us and hinder and oppose  
our progress. We have got to fight  
all sin. We can't conquer an army  
by slaying the general. We will  
always have a besetting sin. Let  
the racer not be satisfied until he  
slays all. Take the image; if you  
slay the general of the army the  
army is not conquered then. When  
Stonewall Jackson fell and was slain  
by his own men, the army was not  
conquered, but his noble brigade  
had to lay down their arms and sur-  
render. Dr. Talmage said: "We  
divide our young men into two  
classes: the moral and the immoral;  
the saved and the sinner. Both  
must fight if they would win the  
race." There are many trying to  
run this race with a great cloak on.  
You can't run. The apostle says,  
"Every weight is a sin." There  
are sins of church members and  
those who are not church members.  
All these are transgressors. Every  
sinner walks across God's law. All  
sin hinders Christian life. We must  
put them aside. If a man wants  
to make a success he must put all  
aside that hinders. If a little boy  
puts a two-pound weight to his feet  
he can't run. If another attempts  
to carry a bale of cotton he can't  
run. If another attempts to carry a  
tobacco factory his progress is pre-  
vented. The rule should be to dis-  
card whatever hinders and keep  
whatever helps us in the race. If it  
hinders, I will cut it off and cast it  
away. How about associates? Shall  
I cut myself off from those that will  
not help me? Here are bodily hin-  
drances; drinking wine. Here are  
the amusements of modern life.  
These are destructive to the spir-  
itual racer. They hinder his race  
and should not be practiced. I knew  
a young man who went to a  
certain city. He was a church mem-  
ber, and he went and joined the  
Club House, and there he met and  
commingled with the ungodly and  
wicked. He ate, drank and associ-  
ated with the gay, worldly crowd  
that frequent these places of in-  
iquity, until his church relations  
were broken up and he fell over the  
precipice of ruin and wretchedness.  
This is the way with the cards, the  
dance and the wine. They lead in  
the direction of ruin. They hinder  
the Christian race. They do not  
help it and should be avoided.

We, of the city of Jackson, are  
entering upon a gay season. The  
Legislature is about to assemble. It  
is the most immoral thing that  
comes to this city. Not that there  
are not many good men in it, but it  
is made the time for great drink-  
ing, dancing and amusements of a  
sinful character. You can't run the  
race and get on well and participate  
in these things. We have seen habits  
that hurt. We should deny our-  
selves everything that can hinder  
our progress in the Christian race.  
We have the sin of avarice, which so  
completely engages the affections of  
the wicked human heart that the  
briber rushes on and on in his swift  
pursuit of wealth until he is rushing  
headlong over the abyss of destruc-  
tion. This hinders the Christian  
race. We have the awful drink  
habit, which retards the race. Then,  
we have the awful thirst of the hu-  
man soul for honor and fame. This  
hurts. We must cut off these  
weights. They sometimes put on  
heavy shoes on race horses to make  
them run light when they are taken  
off and put on the race-course. Life  
is a race-course, and there are many  
enemies. You must put off the old  
man. Don't put on the liver of the  
devil to serve God in. On every  
step of the race there are garments  
which must be thrown aside.

"Must I be carried to the skies  
On flowery beds of ease,  
While others fought to win the prize,  
And sailed through bloody seas.  
Must I not strew the seed,  
Like this vile world a friend to grace,  
To help me on to God.  
Sure I must fight! I would win,  
Increase my courage, Lord,  
I'll bear the toil, endure the pain,  
Supported by Thy word."  
My friends, all along this way  
there are bloody feet. If you in-

crease in knowledge you must not  
spend your life in stupidity. You  
must study. If you gain the mas-  
tery you must fight.

Let me speak a moment of the  
helps. But many are blind to their  
own defects. How are we going to  
get people to see them? Our inter-  
ests must be intensified in the crown  
that awaits us. Look at the great  
crowd of witnesses on high looking  
down upon us. Jesus, the author of  
our salvation, is not dead, but lives  
on high. The angels are hovering  
around; the Holy Spirit is near. All  
these, that are more than they who  
oppose us, stand ready to guide,  
lead and assist us. Christ says if  
we are faithful we shall walk the  
golden streets of the New Jerusa-  
lem and hear the welcome shouts of  
God's redeemed hosts.

"The strife is ended, the battle done,"  
The victory is gained,  
The song of triumph is begun."

This is a materialistic age; all are  
running—some for one thing and  
some for another. There are the  
crowd of witnesses. We have the  
testimony of those faithful men of  
God enumerated in the 11th chapter  
of Hebrews, who have run this race  
before us. Their lives are before us  
for study. Their words of instruc-  
tion and cheer come to us from  
God's words. My father's words  
come to me, who is now among the  
saved in Heaven. Oh, how many  
more witnesses are there to-day,  
since the language of this scripture  
was written. How many are there  
in Heaven to-day who have run this  
race. Let us press on. Jesus is our  
greatest example of courage and  
patience. Everybody is running;  
all are busy. There are great num-  
bers running. There are some run-  
ning on the cars who run this race.  
They take the cannon ball train to  
one point, hurriedly, and before they  
have time to sleep, they receive a  
dispatch to hurry to another point.  
Busy for themselves and employers,  
but yet running the Christian race.  
Multitudes of others who thus travel  
and rush around on the earth, never  
think of this Christian race they  
should run to get into the "haven of  
true rest" beyond the grave. If I  
were a painter I could paint you a  
picture of many a boy who in early  
life joined the church and began to  
run this race, but was taught by  
others that it was no harm to drink  
wine, play cards, work, and get  
gain; and afterwards he quit the  
church and ended his days in wretch-  
edness and woe. Let us fix our  
eyes on Jesus and press forward in  
this great Christian race until we  
meet our righteous King and Judge,  
and hear his welcome message.  
"Well done, good and faithful ser-  
vants, enter into the joys which  
have been prepared for you before  
the foundation of the world."

F. R. CARLOSS.

### FROM ARKANSAS.

B. HACKETT.—I enclose \$2.00 to  
pay my subscription to THE RECORD.  
It makes its visits regularly, and is  
appreciated as never before, though  
I have always loved it. It con-  
tains news about people and affairs  
with which I am more or less famil-  
iar, and in which I am deeply inter-  
ested. The people of Helena have  
been very kind to me, and done  
everything they could to make me  
feel at home, yet I have not lost any  
interest in Mississippi and Missis-  
sippi Baptists. I am pleasantly sit-  
uated here, with an encouraging out-  
look. Helena is a city-like place of  
nearly six thousand people, and like  
all the other Mississippi River  
towns, it is full of business. The  
cotton shipments last year were about  
sixty-two thousand bales. It will  
be something like the same this  
year.

We have but one Baptist church  
here (though it is called the First).  
It is one of the best churches in the  
State. It is one of the few churches  
where the men are more forward in  
all the religious enterprises than the  
women. The women never have to  
look after lamps, gas jets, or have  
oyster suppers, etc., to complete the  
mission collections. The men look  
after all these things. Our congre-  
gations are good, and I hope that  
under the providence of the Great  
Head of the church we will do a  
good work.

The Presbyterians, Methodists,  
Episcopalians and Roman Catholics  
have each a large following. The  
Catholics have a convent school, and  
it is telling its work to the world, and  
to Christianity in the Catholicism it  
turns out. I don't think we have a  
Baptist family in town who patron-  
izes it, and very few Protestants. It  
is strange to me why Baptists or  
Protestants ever patronize them at  
all. One main feature to be ob-  
served is that a large part, not to  
say all, of the students who go to  
their schools, go away more or less  
poisoned with their errors. I find  
the same old principles among them  
all along. Some three weeks ago a  
good sister came and told me of a  
Baptist lady whose husband was a  
Catholic and requested me to visit  
her, which I did. The morning after  
I made the visit he came to me on  
the street and requested me to tell  
the lady—calling her by name—who  
asked me to go to his house, that he  
would invite the people to his house  
that he would have to visit it, and  
for her not to concern herself about  
it, saying, in the meantime, that he  
was a Catholic. I told him I would  
take a pleasure in delivering his  
message, of course. Such is their  
spirit, and they would make us pay  
our blood as a price for our con-  
victions to-day, if they had the power.  
It behooves us to "preach the Word"  
and "earnestly contend for the faith  
which was delivered unto the saints."

M. K. THORNTON.

## EIGHTEEN HUNDRED AND NINETY-TWO.

This morning dates are changed.  
The alarm bell on my typewriter  
rings as clear as an Arabian harp  
struck by the tiny finger of some gen-  
tle zephyr, and I raise the "feed roll,"  
examine the impression, and find it is  
1892.

The old year, with its many golden  
opportunities, is forever gone. Some  
of our fathers and mothers are gone;  
some of our pastors and intimate  
friends are absent. Six months ago  
some of them were to be found in  
their places around the fireside and  
at church; but to-day they sing with  
newly tuned voices in the paradise  
of God. Their lives were consecrated  
to the service of the Lord Jesus  
Christ, and the record left by them  
should remind us that we can only  
live noble lives by acting nobly on  
every occasion. To them, every  
boundary line looked across to the  
unbounded, and every pulse of life  
took hint of the life everlasting.  
They have gone home to God, and  
we are left to finish the work allotted  
to us by the almighty Judge of quick  
and dead, and our lives in the future  
should be like the days, more beau-  
tiful in the evening; or like the sea-  
sons, aglow with promise; and the  
autumn, rich with golden sheaves  
where good works and deeds have  
ripened on the field. True, we shall  
miss them in the shadows of the grave,  
and in our homes and in our State  
but we must be submissive to the  
Divine will. God will help us to  
give them up, and He will assist us  
in the performance of those duties  
which he put before us. He has  
promised to help us in every time of  
need.

H. W. LANTIER.

Poplar Springs, Miss., Jan. 1, 1892.

### A SOURCE OF CENTENNIAL MISSIONARY SUPPLIES.

Come with me to one of our large  
Southern cities and turn aside into a  
narrow but busy thoroughfare. A  
few steps and we reach a book store  
over the door of which is a sign bear-  
ing names not unfamiliar. We en-  
ter, pass the rear and ascend to the  
upper room.

If our visit were on Monday morn-  
ing, we would see a ministers' con-  
ference in session, while any other  
day several ladies would be found  
busily at work in various ways.  
We had time there are pictures on the  
walls, magazines on the center table  
and curios in the cabinets which  
might interest us for hours. The  
room is

### A RESERVOIR.

Nor is it simply to supply local  
demands. It is designed to send a  
stream of refreshing and life far  
and wide throughout our land. Who  
ever you may live you may be con-  
nected with this reservoir and enjoy  
itsfulness. But with what is it filled?  
Chiefly with

### NOTHING BUT LEAVES.

"Not leaves, but leaves all summer,  
by the sun and breeze all summer,  
but leaves to which the printing  
press has given thoughts and facts  
that burn, leaves which have been  
swept together into tracts, leaves  
which concern 'the healing of the  
nations.' There is scarcely a mission  
field or a phase of missionary labor  
which is not treated by at least one  
tract in this well filled reservoir.

### BORN AGAIN.

A distinguished Virginia preacher  
used to speak of the missionary birth  
which every Christian needed to ex-  
perience. How many are there in  
your church who have never been  
"born again" as regards missions?  
How many are dead as regards this  
burning question? You know of in-  
stances where a tract has led to sin,  
one dead in trespasses and sins. May  
not a tract lead to life and love in  
missions?

### TRY IT AND SEE.

The room described above is the  
Maryland Baptist Mission Room, 10  
E. Fayette St., Baltimore, Md. Six  
cents sent to this address would  
bring you by return mail a catalogue of  
the richness of the reservoir and how  
cheaply you can enjoy the good  
things it offers.

GEO. BRAXTON TAYLOR.

### THE SAME OLD STORY.

A German correspondent of the  
National Baptist writes: "I was  
witness to a touching spectacle in  
our chapel, on the first Sunday  
of the past month. Just before  
afternoon service began, from  
fifteen to twenty strangers filed in  
one after another, whose appearance  
told us that they were foreigners. At  
the close of the service they all re-  
mained to partake of the Lord's Sup-  
per with us, and their faces showed  
how heartily they enjoyed this privi-  
lege, as we all gathered together  
round the table. The elder of our  
church then spoke a few words of  
greeting to them and explained to us  
that they were Russian Baptist breth-  
ren, who were on their way to Be-  
z'z, having given up everything for  
the faith they hold so dear. As he  
spoke, with a voice, tremulous from  
emotion, and we saw all these poor  
brethren, and compared our privi-  
leges with theirs, our hearts over-  
flowed with pity and admiration for  
them, and indignation for the coun-  
try where such persecutions are not  
only possible, but of constant occur-  
rence. Many were the tears which  
flowed, and it was a communion ser-  
vice which will not readily be for-  
gotten. As the plates were round  
for the usual collection for the poor,  
our deacons quietly passed over the  
seats where the emigrants sat, doubt-  
less thinking it inappropriate to ask  
money from them for the poor. But  
this was too much for their faithful,  
generous hearts, and one after another

stretched out his hand for the  
plate, to put his contribution in. At  
the close of the service the Russians  
stood together, and with fine voices  
sang a hymn in their native lan-  
guage, and one after another of us  
crowded round them, to shake hands  
and wish them God speed. The fol-  
lowing Sunday came another detach-  
ment, and I learned that they were  
the members of a Baptist church  
numbering 130 (including children),  
who had been obliged to leave Rus-  
sia for conscience sake. We will not  
say that they were actually expelled  
from their native country, for up to  
Russia only expels foreigners, being  
content to send its own people to  
Siberia, as has happened already to  
several Baptist brethren, but things  
were made too uncomfortable for  
them to remain." A like event  
happened in Maine two hundred  
years ago. Not only were things  
made too uncomfortable for the mem-  
bers of the Baptist church in Kittery,  
but the pastor, was directed by the  
court to leave the Province. The  
church as a church removed to South  
Berwick, and became the first of all  
the Baptist churches in the South-  
Exchange.

### FROM MEXICO.

DOCTOR ARROYO, Mexico, Dec. 5,  
1891.—Please state for the benefit  
of my Mississippi correspondents  
my postoffice address is Doctor  
Arroyo, Nuevo Leon, Mexico. I  
have been here just two weeks and  
like it very much.

It was my good fortune to stop off  
a few days at Saltillo as I came down  
and meet all the missionaries who  
were attending the annual associa-  
tion of Mexico; four of the brethren,  
viz: Mosely, Rudd, Watkins and  
Chastain. I knew at the Seminary  
and was much pleased to meet them  
again.

Bro. Chastain lives thirty-five  
miles from here and visits us occa-  
sionally and holds services. Last  
Sabbath I visited the Catholic church  
and what I saw was disgusting in  
the extreme. The house was crowd-  
ed with people of all ages and con-  
ditions kneeling on the bare stone  
floor, nearly half of the men were  
drunk and filthy, but they went  
through with the ceremony and gave  
their "quarto" and as soon as dis-  
missed by the priest returned to  
their business. (Sunday is the chief  
business day here.)

They are now engaged in a kind of  
religious feast here which is nothing  
more than a drunken carousal, even  
as I write there are on the plaza  
just in front of the church at least  
twenty drunken men who make both  
day and night hideous with their de-  
bauchery.

Surely Satan has Mexico. I am  
told that there are many large towns  
in Mexico that never had a gospel  
sermon preached inside of them.

How any Baptist can be opposed  
to missionaries is a mystery to me.  
J. J. BURN.

### "TURN ON THE LIGHT."

Mr. B. R. Womack is much in  
need of information in regard to the  
work of the Woman's Christian Tem-  
perance Union.

W. C. T. U.

Yes, it means Woman's Christian  
Temperance Union. The most pow-  
erful organization the world has ever  
known. As Miss Willard says, "To  
define in a sentence the thought and  
purpose of the W. C. T. U. is to make  
the whole world tremble."

Yes, "A way of somewhere up  
North it came into being." It origi-  
nated eighteen years ago in Hills-  
boro, Ohio. "The crusade lasted  
fifty days or more in full force six  
months before it really ceased. It  
spread like wild fire all over the  
West and North. Closed the saloons  
in two hundred and fifty thousand  
towns and villages, decreased  
crime to a minimum in all  
the towns it visited, and  
church, Sunday School and public  
school attendance increased to a max-  
imum." This praying band was the  
originator of the Woman's Chris-  
tian Temperance Union. Recogniz-  
ing that the methods of visiting sa-  
loons, houses of ill-fame and the  
haunts of poverty, was a work insuf-  
ficient in character to obtain the re-  
sults desired, they organized the W.  
C. T. U. In this work the women of  
the South met the women of the  
North half way.

The evolution of the W. C. T. U.  
is something wonderful. Starting  
with the work of raising some un-  
educated men from the gutter, the  
work gradually developed of starting  
the beginning of the child's life  
from home and introducing temper-  
ance literature and scientific temper-  
ance in the school, so that through  
the study of laws and effects of al-  
cohol upon the system, it would lead  
the young men gradually into paths  
of virtue and from what might be  
paths of sin.

The most active workers of the W.  
C. T. U. will be found equally ac-  
tive in other works of our Lord. It is  
not our mission to detract from any  
enterprise that has for its object the  
building up of Christ's Kingdom on  
earth or the alleviation of suffering  
humanity, but we wish them God-  
speed. When we are working for  
temperance, we are working not in-  
directly but directly for missions.

John B. Gough said of the Wo-  
man's Christian Temperance Union,  
"The society is doing more to ad-  
vance the cause of temperance than  
all other agencies combined."

Dr. Butler, of Jacksonville, Ill.,  
after the convention, said, "I fail to  
see in the conduct of this company of  
women any disposition to usurp or  
occupy any position which by a right  
construction of divine law, belongs  
to other societies."

We are a union of Christian wo-  
men who are interested for the pur-

pose of educating the young, secur-  
ing favorable public sentiment, re-  
forming, by divine grace, those who  
are enslaved by alcohol.

We would do all in our power to  
bring the churches in full sympathy  
with our work. The liquor power  
has all the evil forces organized on  
its side and the temperance cause  
needs the support of all the good. But  
the enemy we have most to fear is  
the one of our own household, "the  
household of faith."

Philanthropy and not politics com-  
prises the sublime and holy task of  
this organization. Suppose we do  
not approve all the actions of the  
Woman's Christian Temperance  
Union, must we cast a stone? Nay;  
we are going to stand by it, politics  
or no politics. Each State has a  
right to adopt whatever department  
of work, they see proper recommen-  
ded by the National. No Southern  
State has ever adopted the depart-  
ment of franchise, and no State is  
bound by the action of the National.  
We say that we should not per-  
sonalize ourselves to be controlled by  
party organizations that are managed  
in the interest of the liquor traffic  
and we will lend our influence to any  
party that will have for its object  
the overthrow of this far-reaching evil.

The White Ribbon army is the  
open enemy of the saloons. We are  
not sectarian, but are banded to-  
gether to educate public sentiment up  
to the standard of total abstinence, train  
the young, save the inebriate, and  
secure the legal prohibition and com-  
plete banishment of the liquor traffic,  
and to persuade all who are under  
this cruel bondage to seek deliver-  
ance and purity of life through  
Christ.

We have faith and believe in the  
justice of our cause. The White Rib-  
bon army, with God for their leader,  
fear no foe, will yield to no discou-  
agements, but with Christianly fight  
the foe, the spoiler of our homes.

I. C. PATTON.

### "AND I OF CHRIST."

We go with all our might for  
everything that straightens, shortens or  
in any way opens the path which  
brings men face to face in full, direct  
personal responsibility to the Savior.  
The passion for such direct access is a  
feature of the age. It is a part of  
great longing for reality that is  
taking possession of the age, and is by  
no means an unwholesome passion,  
even though sometimes it plunges  
men into inpatient of established  
creeds and tempts them to lay on  
their religious teachers impossible  
demands to be led at once into the  
unveiled mysteries.

To this sentiment must be attrib-  
uted a good deal of the attempt to  
bring all theology and all creed in the  
church down to the one article of per-  
sonal faith in Jesus Christ. "Noth-  
ing but Christ," "Christ the all-suffi-  
cient creed of the church" are cries  
which carry so much of fundamental  
truth in them, and express so much  
of the passion of the day to find the  
way to the heart and center of all re-  
generate life as to give an ungracious  
or even irrelevant look to any at-  
tempt to inquire into their meaning  
and their validity.

Yet it was this very cry "I am of  
Christ" which Paul heard among the  
discordant notes that reached his ear  
from Corinth, and it may have mis-  
carried in its again.

No one can read carefully the New  
Testament without having his mind  
opened to the fact that there is a rich-  
ness, a meaning, a power, a divine  
fulness in Christ which not every  
one is able to see. We cannot read  
far without making the discovery  
that the revelation of Christ is the  
great work which God is carrying on  
in the history of the world and in the  
experience of individual believers.  
Christ did not stand for all he was  
before the simple fishermen who were  
first called into his service. He does  
not stand revealed for all he is to the  
young Christian who has just sub-  
mitted to him in penitent faith.  
There is a length and breadth, a  
height and depth in Christ which the  
external progress of the saints in  
glory will not measure. There is a  
sense in which the entire meaning  
and content of the Scripture, its his-  
tory, its types, its prophecy, its laws,  
its promises, its hopes, its doctrine  
and its revelation of things to come  
may be said to be summed up in  
Christ.

In this sense Christ is the sufficient  
creed of the church, as he is also its  
sufficient life. In this sense there is  
no other. No doubt there are ad-  
vanced believers, Christians well se-  
cured in prayer and the discipline of  
grace, to whom means all else. They  
are like the supreme artists who, hav-  
ing gone through all the drill of their  
art, and mastered in patient execu-  
tion every technical detail of the art,  
can now forget their rules and work  
in the freedom of their own pure  
hearts and well trained hands.

But alas, how few there are! Most  
men must have Christ expounded  
to them before he becomes the  
power of God for their salvation. The  
very thing they need is to have  
Christ interpreted to them. Perhaps  
by the grace of God they have been  
in touch of his garment, and  
come within the operation of his  
saving grace. But are they to stop  
there? Is there no more for them  
to know—no nearer, richer,  
fuller knowledge?

Yes, verily; and the best reflection  
we have of that knowledge is spread  
out before them in the interpretation  
which Christ's saints in the long years  
of earthly discipline have put upon  
him in dogma and in doctrine; for  
this is precisely what the creeds sig-  
nify, and this the help they bring.  
Or, if our readers have consciences  
which scruple creeds, we may repeat  
to them our Lord's own word,  
"Search the Scriptures." In that  
lifelong study, seasoned and inspired  
with prayer, we come to know

Christ; and every advance in such  
knowledge is an advance in doctrinal  
conception and definition.

But the process of introduction to  
him, let us note, does not begin and  
end with an attempt to come to  
Christ in some direct or mysterious  
revelation of his person, but to come  
to know him as revealed in the  
Scripture and by the Spirit.

No student would ever know  
geology who paused on the name,  
expecting it to reveal its treasure and  
its knowledge to his mind. By and  
by, when he has grown old in the  
study of the rocks, the word geology  
will represent man's knowledge of  
the world's structure.

To Austin Phelps, dying in the dis-  
ciplined maturity of his suffering and  
saintly life, Christ was the all-suffi-  
cient creed. But he did not begin  
with that vision, or he would have  
ended in the clouds. He began with  
patient study, with creed and doc-  
trine and humble searching, led by  
the interpreters God sent him; and  
even when Christ was his all-suffi-  
cient creed, he leaned upon them  
still. That is no careless saying in  
which Christ declares to us his own  
threefold function as "the way, the  
truth, the life." The way and the  
truth are laid down in Scripture to be  
interpreted by us as we can. The  
creeds are the interpretations of the  
church. The life is in him. By the  
study of the Word and, may we not  
say, by the help of the creeds and  
their hallowed interpretations, we  
came to know him in the knowl-  
edge of whom standeth our eternal  
life.—The Independent.

An old man once said: "For a  
long time I used to puzzle myself  
about the difficulties in the Bible,  
until at last I came to the conclu-  
sion that reading the Bible is like  
eating fish. When I come to a diffi-  
culty, I lay it aside and call it a  
bone. Why should I choke over a  
bone when there is so much good  
meat left for me? Some day, per-  
haps, I may find that even the bone  
may afford me nourishment."

### CHILD TRAINING: WHAT IS IT?

J. L. LLOYD, D. D.

The term "training" like the term  
"teaching" is used in various senses,  
hence it is liable to be differently  
understood by different persons,  
when applied to a single department  
of a parent's duties in the bringing  
up of his children. Indeed, the terms  
"training" and "teaching" are often  
used interchangeably, as covering  
the entire process of a child's educa-  
tion. But in its more restricted  
sense, the training of a child is the  
shaping, the developing



## HOME CIRCLE.

### THE MISSIONARY CALENDAR FOR 1892.

The Woman's Foreign Missionary Society of the First church, Augusta, Ga., have issued a Missionary Calendar for 1892, which, besides affording information as to the days of the month and such like, provides for each day a subject for personal prayer for each of our missionaries at home or abroad. The pages are arranged by weeks, so that the whole week lies before one, with the information needed for seven of our stations and as many laborers. Thus intelligent prayer can be made for our brethren and sisters who are so far away and so dependent upon us. The Calendar is very beautiful and would prove an ornament on the walls of our homes. Great pains have been taken to make it perfect in its details of the home and foreign work, as well as to make it attractive. Of course the profits arising from it are turned into our missionary treasuries. We all must have a calendar to mark the days as they go by; why not have one which brings with each recurring day the remembrance of some one of our toiling missionaries? Miss Mary E. Wright, Augusta, Ga., should be addressed, especially where large quantities are desired. They may also be obtained from the American Baptist Publication Society, 66-12 Whitehall street, Atlanta, Ga. For individuals, they will be supplied at 25 cents each, and when you write for a calendar, send also a two-cent stamp with which to mail it, remembering that the ambition of these women is to swell the Lord's treasury during this centennial year.

### WOMAN'S WORK.

CENTRAL COMMITTEE 1891-1892.  
President—Mrs. Adelia M. Hillman, Clinton.  
Vice-Presidents of Thirty-four Associations. Corresponding Secretary and Treasurer—Mrs. Nellie D. DePue, Clinton.  
Recording Secretary—Mrs. Minnie Campbell Dameron, Jackson.  
OTHER MEMBERS.  
Mrs. Rebecca P. Spores, Jackson.  
Mrs. Sallie A. E. Bailey, Jackson.  
Mrs. Annie B. Ratliff, Jackson.  
Mrs. Nannie J. Landers, Canton.  
Objects of Benevolence—Foreign Missions, Home Missions, State Missions, Ministerial Education, Mississippi College, Suspension of Aged Ministers and Home Uses.

### BOXES FOR FRONTIER MISSIONARIES.

December 21.—Mr. George W. Talbert, Yalobusha Association, reported the sending of a box to Indian Territory.  
Crescenta Woman's Mission Society contributed \$52.  
Duck Hill, \$1.75.  
Liberty, \$7.  
Spring Hill, \$2.  
Mount Paran, \$7.25.  
Total value of box, \$70.

### A TOUCHING STORY.

Among the emigrants who arrived at Castle Garden some time ago was an old woman bent with age. She had lived the allotted three-score years and ten, and her feebleness made her an object of universal pity. On the steamer she occupied stilted quarters in the steerage, but her companions were kind to her, and the voyage was made as endurable as possible. She said that her name was Janowski, and that she came from Cracow, Poland. She told the interpreter that she had a daughter somewhere in the States near the Atlantic Ocean, but where she did not know. The government officials finally decided to send her back to Poland, under the law which prohibits the landing of emigrants who are likely to become public burdens. The old woman protested, but in vain. The day for sailing arrived, and she was told she must go on board the vessel. Age had made her childish, and she sank upon the rude wooden seats and cried as if her heart would break. An official gathered up her bundle of clothing, when it became loose and the clothing fell out. An envelope, torn and soiled, fell on the floor, and the official picked it up. It bore the postmark Newark, N. J., and was addressed to the old woman in Cracow, Poland. "Where did you get this?" asked the interpreter of the old woman. "My daughter Jennie sent that," she replied, sadly. "She is my only child, and all that I have on earth." It was decided to take Mrs. Janowski to Newark and endeavor to find her daughter. A gentleman who had become interested in the old woman volunteered to go with her, and next morning they started. Arrived at Newark, inquiries were made and a Hebrew woman was found who said that she knew Jenny very well. "Come this way; I will show you," she said. The trio proceeded up Canal street until they came to a frame house in front of which a crowd had assembled. "Jennie is to be married to-day," said the guide. "The ceremony is just being performed." The old woman forced her way through the crowd in the narrow entry. In the next, but poorly furnished room, the wedding guests had assembled. The bride, attired in a dress of spotless lawn, trimmed with fresh daisies, stood beside the

groom, a fine-looking young Hebrew, awaiting the words which should make them one. A commotion was heard in the hallway, and as the guests at the door separated, the bride uttered a cry of "Mother!" and the old woman rushed into her arms. The scene between mother and daughter was very affecting, and tears of joy were shed at the nuptial feast.—Sentinel of Freedom.

### STOUT RELIGIOUS WORK.

Morbidity in religion might be partially cured by more outdoor exercise. There are some duties we can perform better on our feet than on our knees. If we carry the grace of God with us down into every day practical Christian work we will get more spiritual strength in five minutes than by ten hours of kneeling. If Daniel had not served God save when three times a day he worshipped toward the temple, the lions would have surely eaten him up. The school of Christ is as much out of doors as indoors. Hard, rough work for God will develop an athletic soul. Religion will not conquer either the admiration or the affections of men by effeminacy, but by strength. Because the heart is soft is no reason why the head should be soft. The spirit of genuine religion is a spirit of great power. When Christ rides in apocalyptic vision, it is not on a weak and stupid beast, but on a horse—emblem of majesty and strength. "And he went forth conquering and to conquer."

### THE BLESSING OF PRAYER.

I learned the lesson of prayer very early when I went as an apprentice to a blacksmith. I had an older brother there, who has been in the blessed heaven for many years. We once had a piece of very difficult work to do, and I noticed, before brother tackled it, he went off to our cottage and went into his room and shut the door and staid there ten or fifteen minutes. Then he came out into the smithy with a kind of sweet radiance on his face, and he said, "Come, my lad, let's do it now." And I was a helper together with him. But he had another who helped him better than I could; he was a co-worker together with God and we got that piece of work through grandly. I say "we," as the boy who blew the organ said about the music. It was a superb success, and I said to brother afterwards, with a kind of tremble in my voice, "Did they go into our chamber to pray, Will, before they began that time?" "Ay, lad, I did; that's the reason, I believe, we got it done so well."

And so it is all things work together for good if we get into that spirit. A good lady in the west, of a deep and sweet piety, when they said to her, "Tell us what you think about prayer," she replied, "I think there are some things fit to be done in religion that ain't fit exactly to be talked about, and that is one." She had it in the quiet depths of her heart. She did not want it disturbed. She wanted to be in communion with God, not with a lot of folks in Springfield, Ill. You know they say there is a spring in South America that runs so clear and is so sweet until some human voice juts its waters. Then it gets a little muddy, and the more you talk at it the muddier it gets, and you don't want any of that water. I think it may be sometimes with those things which touch the depths of our heart, prayer especially. Dear friends—more than friends, lovers—for forty years or more I have held this to be the grand central secret of the devout heart that rests in God. That is the secret of true prayer.

I like a cheerful religion that has joy in it, and that does not grumble about this world in which we are living, but finds that on the whole, because God is in it there cannot be much wrong. I heard a story about a very noble woman in New York who had been left a widow. She was turned eighty and she had one daughter. And the daughter was taken and she was left alone, save as we are never alone, because they are with us who have loved us and have been taken from us. Just as surely as Jesus said to his friends, "Lo, I am with you always, even to the end of the world," so they are with us. But she was alone there in the house, and the minister of her denomination, which is not ours, came to see her. He thought to comfort her, and so he said, "My sister, bear your burden a little longer; you will soon be in heaven now." And the old lady lifted her head and replied: "I do not thank you for that kind of talk. I am ready to go whenever the call comes, but I am very well content to stay here as long as the Lord will let me for I have still some things to do, some things to enjoy. It is a beautiful and a noble world, and I am not going to grumble to you or to God Almighty at my lot. I am going to rest quietly until my call comes."

I liked that. There is a devout heart. Such a life is a perpetual prayer.—Rev. Robert Collier in Christian Register.

A house built on sand is, in fair weather, just as good as if built on a rock. A cobweb is as good as the mightiest chain cable when there is no strain on it. It is trial that proves one thing weak and another strong.—Beecher.

### STILL FURTHER ADVANCE.

By those who have used The Baptist Teacher for a number of years, it was thought that it had reached the highest excellence. But year by year it improves. The Baptist Teacher for January, 1892, is a gem. It will reach its sixty thousand readers in such an improved garb that they will scarcely recognize it. Forty pages of reading matter from the ablest pens in the Baptist ranks every month means a great deal to any reader of Baptist literature and to any teacher. It has three new departments this year, "Editor's Drawer," for replies to divers questions; "Library Notes" for the help of library committees; and a third in charge of the Rev. W. Taylor Smith, B. A., of Manchester, England, explaining "Orientalisms" in the lessons. Dr. H. H. Harris, of Richmond College; Dr. Wm. H. Whitely, of the Southern Baptist Theological Seminary; and Dr. Charles Manly, President of Furman University, S. C., are engaged to point out the Baptist doctrines in the lessons for 1892.

### MORE VALUABLE—LOWER PRICE.

The American Baptist Publication Society's Sunday School literature has been greatly reduced in price, and yet its value has been greatly increased. It has been made so cheap and so attractive as to make it an object to purchase it and use it. An application for specimens of its publication will be sent most cheerfully without cost. It will be found to be sound Baptist literature.

### SANDWICHES.

Whether for picnics, teas, receptions, weddings, or a simple lunch, there is nothing more enjoyable than dainty sandwiches. The old-fashioned way to make sandwiches, spread them thickly with butter, and place between them large slices of cold meat, usually ham or beef. No wonder people grew tired of them, and preferred almost anything else. To day they are entirely different. Bread at least two days old is required for them, but it must be moist and nice. Cut very thin slices from the loaf with a very sharp knife, and spread them thinly with nice fresh butter, and then with a filling of meat. Cut them in small, odd shapes—diamonds, squares, octagons, etc. Wrap them all up in a large napkin that has previously been wrung out in cold water, and put away in a moist, cool place until ready to serve. No crusts should be used. Tiny rolled sandwiches are dainty and pretty for weddings and receptions, and easily made.

### CHICKEN SANDWICHES.

Spread your bread with butter and then with the following filling: Chop the light meat left from the fowl you had for dinner very fine until it is almost a paste. Moisten this sufficiently so that it will spread easily, with melted butter, add a little salt and pepper, and if you desire, add a teaspoonful of mustard. Mix well the latter ingredients. Cold turkey can be used in the same way.

### VEAL SANDWICHES.

Chop the small pieces that are left from a veal roast, and moisten with veal gravy, spread between thin slices of bread that have been buttered and cut in odd shapes.

### CORN-BEEF SANDWICHES.

Chop fine some corn beef, add a teaspoonful of vinegar or lemon juice and a pinch of mustard. Spread it you would other sandwiches.

### LAMB SANDWICHES.

Chop very fine some cold lamb, seasoned with salt, and add enough melted butter or hot gravy to make perfectly smooth and easy to spread. This makes a delicious filling.

### HAM SANDWICHES.

Melt three ounces of butter in a saucepan and stir it until it becomes creamy, then add the yolk of an egg, a little salt, pepper and mustard, and half a pound of lean ham finely chopped. Remove from the fire and cool before spreading between your sandwiches.

### HAM SANDWICHES NO. 2.

Melt three table-spoonsful of butter, and add to this some finely chopped lean ham, half as much minced pickles, a little salt, mustard and pepper. Spread while hot between thin slices of bread that have been well buttered.

### TONGUE SANDWICHES.

Chop fine some cold tongue. Take the yolks of two hard boiled eggs and rub smooth with a little cream, add a little salt, cayenne pepper and a teaspoonful of mustard. Mix well with the chopped tongue and add enough cream to make perfectly smooth. Spread this on thin buttered slices of bread, press together and cut in desired shapes.

### EGG SANDWICHES.

It move the shells from four or five hard boiled eggs and cut in very thin slices, season well with salt and place between slices of buttered bread.

### NUT SANDWICHES.

Chop English walnuts, almonds, butternuts, hickorynuts or anything else that is nice in the way of nuts very fine and moisten with melted butter or a little sweet cream. Spread between thin slices of buttered bread. Serve with coffee, tea or oysters for receptions. These are delicious. Mixed nuts can be used or only one kind according to one's inclination.

### SWEET SANDWICHES.

Spread your bread with butter and then with raspberry, strawberry, blackberry, currant, peach or grape jelly or jam, and either roll or put on another slice of buttered bread and

cut in fancy shapes. These are among the latest "fads" for afternoon receptions and parties.  
Sometimes sponge or cream cake is used instead of bread for these dainty sandwiches but it is liable to crumble and bread is always surer.  
It is wise for every housewife to have something on hand from which she can prepare sandwiches in a very short time in case of an emergency, for she is often called upon to get up a lunch for a picnic, party or sociable.  
—N. Y. Observer.

### WEIGHING A HAIR.

"To number the hairs of your head is not a very difficult task," the refiner of the Essay Office said. "A very close approximation can be made by weighing the entire amount of hair on a man's head and then weighing a single hair. The weight of the former divided by that of the latter will, of course, give the desired number. If you will pluck out a hair from your beard I can show you."

A long and straggling one was accordingly detached, the refiner putting it on a scale, which was enclosed in a glass case, and graduated with extreme accuracy. With little weights of aluminum he piled up one hair until an equi-pose was reached. The hair weighed three milligrammes. "If you reduce this to figures," he said, "it would require 3,000 hairs to weigh an ounce, and suppose you have six ounces, you have 18,000." New York Sun.

### BOYS AND MEN.

You are boys now, but you will soon be men. Then you will have your own way to make in the world. Do you mean to be idle and fretful, and deceive people, and give them a bad opinion of you? Or do you intend to go to work, and act bravely and nobly, and do your duty, and leave a name behind you when you die which the world will love and respect? Take care—now is the time! Did you ever notice a larger tree that grew crooked, and was an ugly eyesore on that account? Perhaps it stood on the lawn, right in front of the porch, and your father would have liked very much to straighten it. It was impossible to do so. A hundred horses could not have dragged it erect. And yet think of the time when the large tree was a small sapling; a child might have straightened it then, and it would have grown properly, and every one would have admired it. By this I mean that boys ought to grow straight, not crooked. You are young now, as the tree was once; begin in time, and you will be straight as an arrow when you are a man. If you wait, it will be too late. The way to make men erect and noble is to take them when they are boys and show them that there is nothing in this world so noble as doing their duty. Once more I say, remember that though you are boys now, you will be men soon.

You may do good or evil. If you are false and worthless, you and everybody else will have a hard time of it. You may be soldiers, judges, statesmen, and presidents. What you say or do may decide the fate of millions of other people. These will look to you, and more than all, God will watch you and hold you to a strict account. If you are brave and true and unselfish, heaven will bless you, and every one who knows you will love and respect you. If you are mean and cowardly, and think of nothing but your own pleasure, God and man will be displeased with you. Which will you be? The best of all things is to be pure and to do your duty.—Ex.

### A FAMOUS CHIMPANZEE.

An autopsy held on the body of the famous chimpanzee "Sally," who died at the Zoological Garden, shows the cause of death to have been pleuro-pneumonia. "I saw her brain," writes the London correspondent of the New York Herald. "It was about the size of the late Mr. Crowley's, of Central Park." Notwithstanding the fact that Sally was held to be the most intelligent animal outside of the human race, it is asserted by those who saw her brain, that it did not differ from that of others, and her apparent intelligence was probably due to the fact that she had more training than any other chimpanzee, because she had succeeded in living twice as long in captivity.—Ex.

THE YOUNG PIANIST'S GUIDE.  
A complete and practical guide for the young pianist, containing a full course of instruction, from the first steps to the most advanced techniques. Includes exercises, etudes, and compositions. Price 25c.

THE YOUNG PIANIST'S GUIDE.  
A complete and practical guide for the young pianist, containing a full course of instruction, from the first steps to the most advanced techniques. Includes exercises, etudes, and compositions. Price 25c.

## THE GREAT CAMPAIGN IN LOUISIANA

Will be better reported in THE NEW DELTA

The NEW DELTA is in every sense the word of the People's Paper, that represents the Democratic party in the driving the giant monopoly, State Lottery, out of the State.

The NEW DELTA will be sent till April 15, 1892, for only \$1.50.

The NEW DELTA, 25 Cents. Send for a sample copy.

THE NEW DELTA, 2305 Fourth Street, New Orleans, La.

PAINTS, OILS, WALLPAPER, VARNISH, GLASS, PUTTY, ETC. ETC. Contractor for House Painting, Wall Papering, Signs, GRATING, GILDING AND GLAZING. 2305 Fourth Street, Meridian Miss.

Richmond & Danville R. R.

The Greatest Southern System COMPRISING Five Thousand Miles of Rail Lines 3,000 Miles of Steamship Lines.

EXTENDING From the Potomac and the Atlantic to the Mississippi.

PENETRATING Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi.

CONSTITUTING The Short Line Highway between the GREAT STATES and Washington, Baltimore, Philadelphia, New York, Boston and the East.

AND ALSO Arkansas, Texas, Louisiana, Florida and the West and Northwest, including also the Ocean Steamship Line Via Savannah.

For maps, rates, time cards, etc., apply to nearest agent of this system. W. H. GREEN, SOL. AGT. Gen. Manager, Traffic Mgr. JAS. T. TAYLOR, S. E. HARDWICK, Gen. Pass. Agt. Asst. Gen. Pass. Agt. Atlanta, Ga. Savannah, Ga.

Judson Female Institute, MARION, ALA.

Rebuilt 1890 and furnished a. w. Supplied with gas and water, both of excellent quality. Full course in Literature, Sciences, Art, Education and Music. Opens October 1. The catalogue gives photographic views of the buildings and grounds.

S. W. AVERETT, President.

Leading a tonic, or all who want build, strength, and health, get Dr. J. C. BROWN'S IRON BITTERS. It is a tonic, and a blood purifier, and a general health-giver. It is a tonic, and a blood purifier, and a general health-giver. It is a tonic, and a blood purifier, and a general health-giver.

NEW BOOKS

THE YOUNG PIANIST'S GUIDE.  
A complete and practical guide for the young pianist, containing a full course of instruction, from the first steps to the most advanced techniques. Includes exercises, etudes, and compositions. Price 25c.

THE YOUNG PIANIST'S GUIDE.  
A complete and practical guide for the young pianist, containing a full course of instruction, from the first steps to the most advanced techniques. Includes exercises, etudes, and compositions. Price 25c.

THE YOUNG PIANIST'S GUIDE.  
A complete and practical guide for the young pianist, containing a full course of instruction, from the first steps to the most advanced techniques. Includes exercises, etudes, and compositions. Price 25c.

THE YOUNG PIANIST'S GUIDE.  
A complete and practical guide for the young pianist, containing a full course of instruction, from the first steps to the most advanced techniques. Includes exercises, etudes, and compositions. Price 25c.

THE YOUNG PIANIST'S GUIDE.  
A complete and practical guide for the young pianist, containing a full course of instruction, from the first steps to the most advanced techniques. Includes exercises, etudes, and compositions. Price 25c.

## WHAT

SCOTT'S EMULSION CURES

Wonderful Flesh Producer

Manly gained one pound per day by its use. Scott's Emulsion is not a secret remedy. It contains the stimulating properties of the Hypophosphites and pure Norwegian Cod Liver Oil, the potency of both being largely increased. It is used by Physicians all over the world.

PALATABLE AS MILK.

Sold by all Druggists.

SCOTT & BOWNE, Chemists, N. Y.

CONSUMPTION SCROFULA BRONCHITIS COUGHS COLDS Wasting Diseases

Nothing But THE TRUTH.

Write for it to-day.

D. M. FERRY & CO., Detroit, Mich.

THE TRUTH

about Seeds. We will send you Free our Seed Annual for 1892, which tells THE WHOLE TRUTH.

We illustrate and give prices in this Catalogue, which is handsomer than ever. It tells

NOTHING BUT THE TRUTH.

Write for it to-day.

D. M. FERRY & CO., Detroit, Mich.

THE TRUTH

about Seeds. We will send you Free our Seed Annual for 1892, which tells THE WHOLE TRUTH.

We illustrate and give prices in this Catalogue, which is handsomer than ever. It tells

NOTHING BUT THE TRUTH.

Write for it to-day.

D. M. FERRY & CO., Detroit, Mich.

THE TRUTH

about Seeds. We will send you Free our Seed Annual for 1892, which tells THE WHOLE TRUTH.

We illustrate and give prices in this Catalogue, which is handsomer than ever. It tells

NOTHING BUT THE TRUTH.

Write for it to-day.

D. M. FERRY & CO., Detroit, Mich.

THE TRUTH

about Seeds. We will send you Free our Seed Annual for 1892, which tells THE WHOLE TRUTH.

We illustrate and give prices in this Catalogue, which is handsomer than ever. It tells

NOTHING BUT THE TRUTH.

Write for it to-day.

D. M. FERRY & CO., Detroit, Mich.

THE TRUTH

about Seeds. We will send you Free our Seed Annual for 1892, which tells THE WHOLE TRUTH.

We illustrate and give prices in this Catalogue, which is handsomer than ever. It tells

NOTHING BUT THE TRUTH.

Write for it to-day.

D. M. FERRY & CO., Detroit, Mich.

THE TRUTH

about Seeds. We will send you Free our Seed Annual for 1892, which tells THE WHOLE TRUTH.

We illustrate and give prices in this Catalogue, which is handsomer than ever. It tells

NOTHING BUT THE TRUTH.

Write for it to-day.

D. M. FERRY & CO., Detroit, Mich.

THE TRUTH

about Seeds. We will send you Free our Seed Annual for 1892, which tells THE WHOLE TRUTH.

We illustrate and give prices in this Catalogue, which is handsomer than ever. It tells

NOTHING BUT THE TRUTH.

Write for it to-day.

D. M. FERRY & CO., Detroit, Mich.

THE TRUTH

about Seeds. We will send you Free our Seed Annual for 1892, which tells THE WHOLE TRUTH.

We illustrate and give prices in this Catalogue, which is handsomer than ever. It tells

NOTHING BUT THE TRUTH.

Write for it to-day.

D. M. FERRY & CO., Detroit, Mich.

THE TRUTH

about Seeds. We will send you Free our Seed Annual for 1892, which tells THE WHOLE TRUTH.

We illustrate and give prices in this Catalogue, which is handsomer than ever. It tells

NOTHING BUT THE TRUTH.

Write for it to-day.

D. M. FERRY & CO., Detroit, Mich.

THE TRUTH

about Seeds. We will send you Free our Seed Annual for 1892, which tells THE WHOLE TRUTH.

We illustrate and give prices in this Catalogue, which is handsomer than ever. It tells

NOTHING BUT THE TRUTH.

Write for it to-day.

D. M. FERRY & CO., Detroit, Mich.

THE TRUTH

about Seeds. We will send you Free our Seed Annual for 1892, which tells THE WHOLE TRUTH.

We illustrate and give prices in this Catalogue, which is handsomer than ever. It tells

NOTHING BUT THE TRUTH.

Write for it to-day.

D. M. FERRY & CO., Detroit, Mich.

THE TRUTH

about Seeds. We will send you Free our Seed Annual for 1892, which tells THE WHOLE TRUTH.

We illustrate and give prices in this Catalogue, which is handsomer than ever. It tells

NOTHING BUT THE TRUTH.

Write for it to-day.

D. M. FERRY & CO., Detroit, Mich.

THE TRUTH

about Seeds. We will send you Free our Seed Annual for 1892, which tells THE WHOLE TRUTH.

We illustrate and give prices in this Catalogue, which is handsomer than ever. It tells

NOTHING BUT THE TRUTH.

Write for it to-day.

D. M. FERRY & CO., Detroit, Mich.

THE TRUTH

about Seeds. We will send you Free our Seed Annual for 1892, which tells THE WHOLE TRUTH.

We illustrate and give prices in this Catalogue, which is handsomer than ever. It tells

NOTHING BUT THE TRUTH.

Write for it to-day.

D. M. FERRY & CO., Detroit, Mich.

THE TRUTH

about Seeds. We will send you Free our Seed Annual for 1892, which tells THE WHOLE TRUTH.

We illustrate and give prices in this Catalogue, which is handsomer than ever. It tells

NOTHING BUT THE TRUTH.

Write for it to-day.

D. M. FERRY & CO., Detroit, Mich.

## BUFFALO LITHIA WATER.



